

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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NATIONAL SELFISHNESS.

It is a matter of general rejoicing that the products of American factories find an extending foreign market. During the past year, we are told, the United States exported one hundred and five million yards of cotton goods—ten times as much as was exported in 1876. If these goods went to lands destitute of cotton factories and only increased the comforts of the nations who bought them, there would certainly be cause for genuine satisfaction. But if we stop to inquire how this increased exportation of American manufactured cottons affects the means of subsistence of the cotton operatives of other countries, our rejoicing may be checked. "Ten thousand English cotton operatives on strike!" What does that mean? It means that cotton goods can be manufactured in the United States cheaper than in England—heretofore the great cotton manufacturing nation of the world—and that English employers have been compelled by the laws of competition to reduce the wages of their operatives to so low a point as to compel a strike. Suppose the United States, by its natural advantages and superior mechanical facilities, should be able to control the cotton trade of the world, as England has done in the past; America would exult, but the laborers of Manchester would starve! And to those who rise above national selfishness this consideration would destroy all tendency to exultation, to say the least. But, further, suppose English employers are able to reduce wages and improve facilities so as to hold the market for the time against American competitors—what then? Why this: that American employers will in turn reduce wages and devise improved machinery, and again get the advantage of English employers; and so the cut-throat game will go on until the starvation-point is reached for the workers in both England and America. That is the natural, logical result of the competitive principle. You see it working on the small scale in every village and neighborhood; on the large scale between the nations. Its results are the same in character—differing only in degree; and neither in the one case nor in the other do we find in these results matter for rejoicing or exultation. As Socialists and as Christians, the selfishness that glories in the defeat and misfortune of individuals or of nations is wholly despicable. We can only feel reconciled to see the grasping game continue, on both the small and large scale, by considering that in proportion to its intensity it is forcing men to hate it, and hastening the day of its utter displacement.

AGRICULTURAL COLONIZATION.

The piteous complaints, sufferings and longings of thousands of our poor and unemployed citizens were recently eloquently presented to our National Legislature by their self-constituted representative, Congressman Wright of Pennsylvania, and most urgent appeal made for that assistance which the Government might with all wisdom and justice give, and which would rescue tens of thousands of families from the degradation and desperation consequent upon enforced idleness and the prospect of starvation, and make of them a beneficent and helping power in the land instead of a danger and reproach.

And for this Congressman Wright has been stigmatized, by some of the most influential of our journals, as a demagogue and exciter of evil.

We must confess our inability to form any argument that would justify the enormous subsidies and gifts of land to railroad corporations that will not with tenfold force apply in favor of this plan of relief for our army of unemployed.

Are industrious colonies less powerful agents for civilization and commerce for the development of a country than railroads? Nowadays, it is true, the one implies the existence of, or quickly and naturally follows, the other; but why should the Government be always ready to squander money and land for the enrichment of railroad corporations, and leave the colonization question in their hands, rather than reverse the order of

things by establishing colonies along available lines in the manner proposed, and trust to their enterprise and necessities for all requisite means of intercommunication?

Such a policy would present many advantages over the present one; it would give the needed relief to countless thousands of our people, of many of whom it may be said that neither brains nor prudence, nor any amount of willingness to work, seems to avail anything against the unparalleled condition of the country. It would relieve our overcrowded cities and manufacturing States of the East from an ever-increasing expense and danger, and fill the fertile plains of the West and South with willing, earnest, and hopeful men and women, who would be among the most conservative safeguards of the country, adding more rapidly than would any other measure to our strength and wealth, while eliminating the most fruitful causes of discontent and crime.

The extremes of the continent being already united by roads all-sufficient for the commercial and political necessities of the present and near future, colonization should precede further road-building through the uninhabited portions of the country. The past teaches us that though railroads accelerate, they are not indispensable to, healthy national growth and development; that vigorous communities are always equal to the necessities of their conditions, and prompt in removing all obstacles and smoothing all roads to the heights to which they aspire.

What better solution than this can be found for the "hard times" problem? Tens of millions expended for labor on public works would not give even present relief in any way comparable to that which would result from the devotion of a moiety of the sum to the development of this plan, whose constant and continued advantages to the giver as well as to the recipients cannot be over-estimated.

This idea is not a new one, excepting in so far as Government aid is involved. Many private and corporate enterprises of this character have of late years been undertaken and carried on to successful issue—satisfactory alike and beneficial to all concerned in them. And recently, a number of the most cautious business men of Boston, looking for the safest investment of their money, and at the same time philanthropically considering what might best be done to relieve the wide-spread distress and restore independence to the dependent and hope to the hopeless, have united to form what is called "The Board of Aid to Land Ownership"—an association having for its object "the promotion of associate migration to fertile unoccupied lands; to aid their development into agricultural townships and homesteads; by these means contributing to a re-distribution of labor—its diversion from trade and manufacture, where in surplus, to tillage of the earth—the basis of all industries, and the primary source of all wealth"—and proposing "to aid colonists by an advantageous purchase of land in large areas, and its sale in small parcels, at low prices, on credit mainly of years, by systematic plans of towns, streets, farms and building restrictions, to the benefit of all; by an arrangement for reduced rates of transportation; loan of some labor-saving machinery, well-boring apparatus, stump-machines, etc., without charges, construction of school-houses, and aid to churches, furnishing of steam- or water-power, portable mills, etc., as far as practicable; securing a population that will insure a good neighborhood; sale of seed, fuel, lumber, tools, etc., to colonists at minimum cost; construction and ornamentation of roads, encouraging tree-culture; prohibiting in original deeds manufacture of and traffic in intoxicating drinks; dispensing with fences; establishing barrel factories and drying and canning apparatus; employing an efficient superintendent who shall teach the best methods of farming, etc., etc."

It must be apparent, adds the Board, that it is impossible to supply capital, in addition to the above requirements, to defray the entire expense of the removal, outfit and temporary support of families: this must be the work of individuals, churches, societies, communities, or supplied by an Auxiliary Fund.

Committees from the Board have made extended

journeys and investigations through many of the western and southern States, and have found tides of immigration flowing in every direction over the vast and fertile unoccupied lands. And they are now concerting measures for securing eligible locations in various parts of the country, in order that they may be able to offer choice of climate and special agricultural pursuits and even manufacturing and mechanical industries to those whom they propose to assist.

It will be observed, however, that the Board of Aid cannot at present offer to assist those who are entirely without resources, though it may be able to do so at some future time; but it offers, at once, to the benevolent friends of the struggling and destitute the long-desired opportunity, and indicates the practical way of making very limited means accomplish what usual charities fail to do—assure permanent relief and independence.

Even from a selfish point of view such assistance would be found to be a paying investment; for no property more certainly increases in value than wild lands developed into good farms; and no class of people are more careful to live within their incomes than small farmers. Western banks and capitalists know the unquestioned value of such securities and are always ready and anxious to make advances on them.

But the wide-spread and increasing distress demands broader and farther-reaching methods of relief than lie within the power and capacity of private enterprise or charity. Congress should no longer ignore the conditions, but at once enact the liberal and all-embracing measures demanded by them. No one would lose, everybody would gain, by such action. J. J. S.

THE WORKINGMAN'S VIEW.

What workingmen demand, and mean by some means or other (I hope peaceful) to have, is a more equal distribution of the fruits of labor. We think (is it unreasonable?) that workingmen who toil and are willing to labor should be able to provide for their wives and raise their children decently, and should have some little time for their own mental improvement and physical recreation; let me give you a little bit of Mr. Augustus Maverick's "light of history," as an illustration of the danger ahead:

I know a man who was born in a village in England, who by his worthy parents was sent till he was fifteen years of age to such schools as that Christian country afforded at that time; where he was assiduously taught the Church of England catechism, to sing hymns and read the Bible; then he was apprenticed to one of the trades till he was twenty-one years old, his parents finding him in clothes and paying a premium of ten pounds. At the expiration of his apprenticeship his father gave him five pounds and sent him to London to fight the battle of life for himself. He there worked at his trade and joined his trade society and such societies as the National Reform League for the extension of the franchise, the National Education League, and another for the reform of the land-laws of England. He battled for economy, retrenchment and reform under such honored leaders as J. S. Mill, Prof. Faneuil, John Bright, Mr. Dixon, Edmund Beales, George Odger and others, with what success you know better perhaps than myself. Then he determined, like the course of Empire, to "go West," and came to New York, where he now works at his trade and earns on an average twelve or thirteen dollars a week, and pays a rent of fourteen dollars a month for four miserable rooms (two of them dark) in one of the wretched tenement houses, and has a wife and six children to support. And if you only knew what rebuffs that poor man meets in his employment; how out of season when business is bad he has to pinch and see his wife and children half-fed and half-clothed; how he must run up small bills at the grocers; if you could

See yonder poor o'erlabored wight,
So abject, mean and vile,
Who begs a brother of the earth,
To give him leave to toil!

Such is the position of thousands of willing, honest, well-meaning, skilled mechanics all over the civilized world to-day; and they are beginning to ask how it comes; and Mr. Augustus Maverick gives them some light from history, and asks, "Is capital to be the slave of labor?" And you, Mr. Editor, see danger ahead; but the danger does not come from the loafers at the top nor at the bottom of society, nor from demagogues (these may step in when opportunity occurs as they did at Pittsburg last July), but from the keen sense of injustice which rankles in the hearts of our really industrious and productive classes—a feeling that the present system of supply and demand and of grinding competition is

utterly inadequate to the conferring of the greatest happiness on the greatest number; that while the present system may be the life of trade it is death to the worker. In the present condition of the workingman what are the sublimities of literature, the beauties of nature, the influences of art, the teachings of the stage, worth to him? Is he not a tool in the hands of capital that he has himself created, and of cunning tricksters who skillfully manipulate the politics of the country to their own selfish ends?

I do sincerely wish the great influence of such papers as the New York Tribune were devoted to a wise and just solution of the greatest problem of the nineteenth or any other century, and that workingmen all over the world could see that, in the gradual development of humanity and the progress toward a higher civilization, one great journal that worked for the freedom of the negro till it was secured, works also for equal justice to all the sons of toil; but if the educated brains of the country and its vast accumulated wealth must be banded together against the workman, then certainly there is danger ahead, and

There is a poor, blind Samson in this land,
Shorn of his strength and bound in bonds of steel,
Who may in some grim revel raise his hand
And shake the pillars of this commonweal,
Till the vast temple of our liberties
A shapeless mass of wreck and rubbish lies.

FAIR PLAY.

Pittsburg, Pa.

THE UTILITIES OF COMMUNISM.

From Wright's "Principia or Basis of Social Science."

The principal general argument for Limited Communism is its tendency to promote the highest good of human nature. In putting down selfishness, it leads to a higher Christian life. It combines the elements of church, state and family; furnishes several trades, and a vast amount of the comforts and refinements of life. It gives a life-insurance to each member, as against ill success, ill health, large family, etc. It makes the separation by death far less agonizing; and in marriage does not separate the young couples from the old parents; nor separate families in divorce. It makes the interests of ordinary life go hand in hand with the best Christian usefulness. It harmonizes class enmities, aims to provide for every want, and is itself (Limited Communism) a felt want of the age.

A Limited and Christian Communism is the great means in a republic to help to find out who are the most suitable leaders, and to induce the people to accept them, and also to induce the best men to accept official leadership. In ancient times, the war as to who would be Pope was voluntarily referred to a retired Communist monk, St. Bernard, who made it his life business to found "Communities."

Among mankind, as among other animals, it is necessary from time to time to raise improved kinds and tribes. Communism is one method of accomplishing this end.

One of the uses of Communistic theories would be, to elaborate the true principles of the family. This would also enable the various members of the same family to continue to be members of the same united household after marriage. The reason why good people often have bad children is because of the examples of home selfishness. Communism will have much of its success in the world, by being more prolific of healthy offspring, and more successful in rearing children and in training them.

Strong Communes afford the last hope for the reform of the erring—whether inebriates, prostitutes, or criminals. Such persons, by assembling in such Communities (each class by itself, without necessarily separating sexes), would avoid public disgrace and the temptations that are peculiar or dangerous to themselves. But such Communes must be of two Social Circles, and the superior division be either—*unfallen*, or *thoroughly* reformed.

Limited Communism gives the advantages of poverty, without its sufferings; the advantages of wealth, without its luxuries or temptations. It honors and rescues from disgrace a life of poverty and toil, which must so long yet be the lot of the mass of mankind. It is the only thing that can save Christian nations from the fate of Greece and Rome, caused by the luxurious evils of a people highly developed in intellect and sensibility, without corresponding moral and religious principle.

Another use of Communism is its aid to Social Science as a science, and may be expressed thus: Social Science comes in place of obsolete or scholastic Theology (see Summary Introduction), and that Theology in its day needed a recluse or contemplative life to develop and

mature it; just so, Social Science requires a recluse and contemplative life to develop and mature it. Because the honors, contentions and pressure of immediate schemes preclude politicians, and even statesmen, from that coolness and impersonal reflection, and gradual accumulation of knowledge—which are necessary; and the more so, as Social Science has been as yet so little developed.

Communities are the true experiments of Sociology. No experiment can be real which does not flow out of personal convictions, as these Societies do.

PRIMITIVE SOCIAL CONDITIONS.

v.

PRIMITIVE PROPERTY. From the French of Emile de Laveleye. London, 1878.

We will return to M. Laveleye, from whom we have strayed a little way, and who gives a brief synopsis of the legal status of the Slavic Community, as follows:

"In the juridical point of view each family Community forms a civil person which can hold property and be a party to a suit. The immovable property belonging to it forms an indivisible patrimony. When a member dies, there is no succession, except in respect to movables; his children are entitled to a share in the produce of the soil, not by virtue of any hereditary right, but by reason of their own personal right. It is not as representatives of the deceased, but as laboring with the others to turn the common property to account, that they claim a share in the enjoyment of its produce. No one can dispose of any portion of the soil by gift or will, inasmuch as no one is actual owner, but only exercises a species of usufruct. It is only in the case where all the members of the family, but one, are dead that the last survivor can dispose of the property at his pleasure.

"If any one leaves the common dwelling to settle definitely elsewhere, he loses all his rights. On her marriage, a young woman receives a dowry proportional to the resources of the family, but cannot claim any part of the patrimonial property. This property is the solid basis on which the continuance of the family rests; it cannot, therefore, be diminished or divided. The widow continues to be supported, but in return she gives her labor. If she remarries, she leaves the Community, and has only a right to dowry. The member who has contributed most to increase the wealth of the *zadruga* may claim a greater share of the common property in case of his leaving it."

The spirit of insubordination which caused the Hungarian insurrection of 1848 also led to the dissolution of many Communities in that country, and this was followed by much suffering among those persons who found themselves reduced from the condition of communal joint proprietors to that of small individual cultivators. So great was the distress that the subdivision was limited by law, and a check applied to a process which threatened disastrous consequences. It is claimed, and with much reason, that the Slavic system is not opposed to a good degree of improvement in many directions. There is, indeed, no reason why it should be so opposed. We quote:

"The most eminent men among the southern Slavs, such as the Ban Jellatchich, Hualik, Archbishop of Agram, Strassmayer, the eloquent bishop of Diakovar, and especially M. Utiesenovitch, and M. Mate Ivitch, have all boasted of the advantages of the agricultural system of their country. These advantages are real. The system is not opposed to permanent improvements and to the employment of capital, like the village Community with periodical partition. Each family has its hereditary patrimony; and is as much interested as the owner in severally in rendering it productive. Under this system every cultivator has a share in the ownership of the soil. Every one can boast, in the words of the Croats, that he is *domovit* and *imovit*, that is, he owns his dwelling and his field.

"The result of English law has been to take landed property out of the hands of those who cultivate it, and to accumulate it in vast *latifundia*, for the benefit of a small number of families of princely opulence. The object of French law, on the contrary, is to secure the possession of the soil to the greatest number, by means of the equal division of inheritances. But this result is only attained by an excessive subdivision, which often cuts the fields into strips that are almost too small for cultivation, and which is therefore opposed to any sound system of agriculture. The Servian laws, by maintaining the family Community, make every man co-owner of the land which he cultivates, at the same time preserving to the holdings their suitable extent. By means of this association the advantages of small properties are united with those of agriculture on a large scale. The cultivators may employ the farming implements and distribution of crops customary on large farms, while the produce is divided among the laborers, the same as in countries where the soil is subdivided among a multitude of small owners.

"Civil taxes and the accidents of life are much less burdensome to the family Community than where each couple

has a separate establishment. Should one of its members be summoned to the army, attacked with illness, or temporarily prevented from working, the others perform his task, and the Community provides for his wants, the same offices being expected of him should occasion arise. Let the isolated individual, under other systems, fail, from any cause whatever, to win his daily bread, and he and his are at once reduced to live on public charity. Among the southern Slavs, with their *zadruga* system, no *bureau de bienfaisance* is required, as on the continent, nor any poor-rate, as with us. Official charity is replaced by family ties and duties. Labor is not a commodity, which, like all others, has to present itself in the market, and submit to the rigorous laws of supply and demand. Very few hands seek employment, for there is hardly any paid labor. Each is co-owner of a portion of the soil, and devotes himself accordingly to the cultivation of his own land. Endemic pauperism, and even accidental distress, is, in consequence, unknown.

"The family Community also admits of the application of division of labor to agriculture, which ensures economy alike of time and work. In three separate families there must be three women to manage household affairs, three men must go to market and buy and sell the produce, and three children to watch the cattle. But if these three families are united in the form of a *zadruga*, one woman, one man, and one child will suffice, while the others may devote themselves to productive labor. The associates, too, will work more cheerfully and take greater pains than hired farm-servants, for they will be animated by self-interest, inasmuch as they participate directly in the produce of their labor. This agrarian system has the great advantage of allowing the use of machinery for the advantage not only of one individual but of all. The *zadruga* occupies a considerable extent of land; it can therefore employ an elaborate system of agriculture as well as a large proprietor, and all benefit by it just as in small holdings.

"The union in the same hands of capital and labor, which we endeavor to attain in the West by means of Coöperative societies, exists here in full vigor, with the additional advantage that the foundation of the society is not mere self-interest, but the affection and confidence created by ties of blood. Coöperative societies, hitherto, have, with rare exceptions, had but an ephemeral existence; while the family Communities, which are nothing but coöperative societies applied to the cultivation of land, have existed from time immemorial, and are the real basis of economic being in a powerful group of nations full of vigor and promise for the future.

"The number of crimes and offenses is less among the southern Slavs than in the other provinces of the Austro-Hungarian empire, a result apparently due to the favorable influence exercised by the rural organization of *zadrugas*. Two causes contribute to this result. In the first place, nearly every one has sufficient to satisfy his essential wants, and distress, the great source of crime, contributes but a slight contingent to the tables of criminality. In the second place, as each individual lives in the midst of a numerous family, under the eye of his relatives, he is restrained by this involuntary superintendence of those about him; he has, moreover, a dignity to preserve; he has a position and a name, like the nobles of the West, and the proverb '*noblesse oblige*' is not without its application to him. It is evident that this family life must exercise a healthy moral influence, in that it develops sociability. At night to pass the evening, and in the day for work and for their meals, all the members of the family assemble in the large common room. They converse and interchange ideas; and one or another sings or narrates a legend. Hence there is no occasion for a visit to the wine-shop in search of distraction, as in the case of the individual living alone, who takes this means of escaping the monotony and silence of his hearth.

"Another effect of the common life in the *zadruga* is to develop certain private virtues, such as affection among relations, mutual support, voluntary submission to discipline and the habit of acting together for the same object. It has been asserted that the family is a mere method of succession. Undoubtedly the right of succession, which is ordinarily incident on the death of a relation, rouses evil sentiments, which are often placed in relief by the playwright, the novelist, or the artist. In the *zadruga* there is no succession. Every one having a personal right to a share in the produce, cupidity is never at variance with family affection, and the thought of an inheritance to be received never comes to intrude itself on the grief caused by the death of a father or an uncle. The pursuit of money does not inflame their minds, and there is, consequently, more scope for natural feeling."

To this might be added the freedom from that painful wrenching caused by the breaking up and dispersion of the family consequent on the marriage of the sons and daughters, and their scattering to their several homes. To our mind, the perpetuity of the ties of blood and affection, and the security that there will be no break in their continuity, and no severance of chosen companionships, is one of the great blessings that Communism offers, and is of far greater value than its industrial or property advantages, though the latter are the features which first strike the casual observer.

(To be Continued.)

NARCOTISM.

What is the meaning of that passion in human nature which seeks pleasure in intoxication? We observe it is wide-spread, almost universal. Each nation has its favorite narcotic stimulant, which to its people it is next to heaven to enjoy, and next to hell to be deprived of. Now it is the witchcraft of opium, now of hasheesh, now of rum-and-water, and now of beer and tobacco, that the multitudes surrender themselves to. And where these are deemed too strong and vulgar, there is still the mild social tippie of tea and coffee. These are the recognized narcotics—sought for, not as a means of strength exactly, but of exhilaration.

We are not prepared now to enter upon a formal treatise on the class of intoxicating agents. When we do so we shall somewhat extend the list. We shall at least raise the question whether, leaving the field of gross matter, there is not a continuation of the same kind of intoxicating influence that we find in narcotics, to be traced in the domain of spiritual fellowship. What is the sentimental, exclusive love-idolatry inculcated by novels, and generally thought by young people to be the right thing between the sexes, but a refined kind of narcotism? "But," you say, "this adoring fondness that Anna and Adolphus have for each other is the sweetest thing in life." Of course it is, unless it may be the Chinaman's opium pipe, which puts its happy possessor directly into the third heaven of delight. But sensation is not a safe guide in these matters. If delight is accompanied or followed by bondage, by torment, by contracted affections, by reaction, by indifference, by death, there is something wrong about it; it indicates narcotism.

Again, we surmise that there is something brewed and diffused in the spiritual atmosphere of great cities that is analogous in its effects to the action of narcotics. The magnetic forces there scarcely leave a man free: his nerves and brain are stimulated and controlled by the vortexes of feeling and passion around him. He is, unless gifted with a strong defensive armor of isolation, partly narcotized.

But to return to the question with which we commenced. What is the meaning of this love for narcotic excitement, and what the final answer to it? That there is a deep want, an urgent receptivity in our nature to which this tendency to drunkenness offers itself as a response, seems quite certain, and if so, it must have its foundation in good and not evil. If in good, then the artificial excitement that merely fuddles, whether by liquor or by social fascination, is false. There must be somewhere a better resource, that will fully and innocently, nay blessedly, answer the demand implanted in us.

A writer on Socialism, discussing the causes of intemperance, thus speaks of this branch of the subject:

"The fourth cause of drunkenness is more difficult to understand, as it arises from a passion or sentiment in human nature which is not comprehended. There is implanted in man a passion of enthusiasm, of exaltation, which is beautiful and noble in itself, and which in a true system of Society—in a Society that would make use of it properly and allow it a legitimate and natural action, would produce the finest results. But in our stale and monotonous societies there is no use for this passion; there is no outlet, no system of action for it, and it is smothered. In some persons this passion is very intense; it must act, it must find vent; but as there are no means of doing so in a true and natural way the persons stimulated by it seek in alcohol, in opium and in some other preparations, for the means of appeasing this restless excitement, and find in them an artificial, false and brutal exaltation or enthusiasm, which is a reversed image or perversion of the true sentiment. In some characters this perverted excitement takes a dreamy cast; in others it becomes violent; in others again it rises to madness."

The cure here suggested for intemperance is the substitution of the pleasures, the ambitions and genial excitement of a true social life, for the baleful fires of rum. Undoubtedly social organization in Communism will go very far to remove temptations and to fill up with improving enthusiasms the vacancy that in isolation calls for hurtful stimulants, but we think the necessities of the case are deeper than can be fully reached even by the remedy of Association or any mere outward measure. Probably in this yearning of the soul and body for a fuller life, a keener sense of existence, we touch a passion that can only be satisfied by God himself. Probably that power of abandonment which gives itself up to these false gods of intoxication, vainly seeking in their enchantments an ideal bliss, is a measure of the receptivity in us which God has reserved to fill with his own beautiful, overflowing life. We find ourselves in bondage to the charm of alcohol, tobacco, or false love; they thrill and captivate us with a seeming omnipotence of claim. What if we discover that this same potency of

appetite which so enslaves us to a low companionship with these things may, by "a flank movement," turn itself into the channel of heavenly inspiration and find in the attractions of fellowship with God a fascination stronger than the sum of all others put together? We have already in use a substance called nitrous-oxide or "laughing-gas," the breathing of which induces high exhilaration. Let us suppose the existence of a still more refined gas, such as that which came like "a mighty rushing wind" on the day of Pentecost, filling the house where the disciples sat—a gas (we use the word here in the place of spirit, being radically its equivalent, see dictionaries) emanating from God, perceptible to our inner breathing, and manifesting itself in the pure and highly charged exaltation of our whole nature, to the extent, if need be, of speaking with tongues. Why should not such a gas (the proper conditions being provided) come in and more than fill the place in human happiness now given to narcotics?

We believe this is the true solution of the rum-and-tobacco question. These enchanters must be displaced not merely by negative pledges, but by a greater enchantment. And when God has thus cleared men of their low idolatries, when he has come between them and the creation, and got all the enthusiasm of their hearts turned toward him, then the earth will indeed become a blessed home for man; then he will walk the universe its master, drawing beauty and happiness from all things, hurt by none; then love will be the worship of childlike hearts mingling and rising in an eternal incense of happiness to the Lord.

G. W. N.

From the Cleveland Herald.

ZOAR AND ITS PEOPLE IN 1878.

NOTES OF A RECENT VISIT TO THE QUEER LITTLE CITY HIDDEN IN AN APPLE-ORCHARD.

I drove a distance of seven miles over and among the handsome, foliage-adorned hills, and near dusk completed the trip between the Tuscarawas Railroad depot at Canal Dover and Zoar. As the last hill was overcome and I crossed the Tuscarawas river, I found my carriage in the midst of a large herd of cows which were being driven by herdsmen along the flats to a commodious stable, fit from its size and cleanly appearance to be termed a milker's palace. This cattle-barn was built in 1875, at a cost of \$7,000. It measures 60 by 210 feet, and contains 108 stalls. An asphaltum walk, seven feet in width, extends the entire length of the stables, and the fifteen feet separating the two rows of mangers is also covered with asphaltum. The milking was entirely performed by women on the first evening of my visit. From the barn I drove on for a few rods, past a number of fruit trees, secluding buildings, which revealed the reason of Zoar being called a "little city hidden in an apple-orchard," and turning to the left I discovered the main thoroughfare and the hotel. There was "Zoar Store" opposite the last-named building, and other structures further on, but both horse and driver were hungry, and the caravansary was the most interesting spot in all of Zoar at that time. Alighting and entering the office I was struck with the old-fashioned bar on one side, and the rather rough-looking harvest hands engaged in pouring into their throats, as fast as the keeper could draw the liquids, mugs of beer, cider and wine. Several boys also partook of the different beverages. I inquired if these men were members of the Zoarite Community, and met with the response:

"No, sir: they are part of our hired help, and have been at work in the wheat-field all day. We cannot fully control their language, much as we should like to do so."

The meal that was placed before your correspondent on that evening was substantial and satisfactory. On the bill of fare—not a printed one—were beefsteak, ham, new potatoes, fried eggs, biscuit, white bread, pretzels, honey, cherries, pear sauce, gingerbread, cake, cookies, tea, coffee, milk, and ice water. The meal was served by a German girl, and the cost was but forty cents. The profits of the hotel, which is carried on by a member of the Community, are paid into the common fund. The store is conducted on the same plan, and four men belonging to the Community are generally found there. Goods of all descriptions are kept on hand and sold to people living in the surrounding country, many of whom prefer trading there to going anywhere else. The true Zoarite never cheats, and the profits that are realized from merchandising are honestly gained. Louis Heid, one of the younger among the active workers, occupies the position of postmaster, and attends largely to the management of the regular store duties. The hotel and store begin to look very dilapidated and dingy. The Zoarites own 7,200 acres

of rich farm land, the hotel, store, saw-mill, two large flouring-mills, machine-shops, foundry, woolen factory, supply-building, church, school-house, and numerous minor buildings. They estimate their property as worth about \$735,000.

All are hard workers, and the women toil in the fields when necessary, just the same as the men. There is scarcely anything to distinguish Mr. Ackerman from the other elder members. He is now seventy-five years old, hale and hearty, and seemingly likely to see the nineties. He serves as cashier to the Community in addition to his trusteeship. His associates as trustees are John G. Ruof, aged seventy-two, and Samuel Harr, aged seventy-six. I asked a prominent inhabitant of Zoar what he thought of the prospects in the outside world from the city, disaffected, communistic standpoint. "I know of no such Communism," said he: "ours is not like that."

The man was accustomed to reading a daily paper, and seemed well informed on current topics.

Tramps who perambulate through the Tuscarawas Valley admire Zoar, however, to such an extent that they are proving a genuine nuisance to the worthy Germans. The reason for this liking is that they are well treated, and are permitted to occupy a good-sized building set apart for doubtful strangers.

AMERICAN SOCIALIST.

THURSDAY, AUGUST 1, 1878.

THE "Way-Marks" of J. H. Cook, in our present number, are the record of one who has spent his life in seeking better social conditions. There are hundreds, perhaps thousands of Socialists in this country who, like Mr. Cook, have a long story to tell of disappointed hopes; comparatively few, however, have been connected in one way and another with so many practical social experiments. We cannot regard such experiences as valueless; every failure, as well as every success, is a prophecy of "the good time coming and almost here," when brotherhood shall displace competition as the controlling principle of society. But still all need—and especially all who devote themselves to seeking improved social conditions—true spiritual guidance to prevent waste of life in premature and fruitless labor.

"THE SOCIALISTIC UNION."

We have mailed to all subscribers to the "Socialistic Union" List No. 2, containing fifty names. The third list will be issued as soon as twenty-five additional names shall have been received, each to be accompanied with twenty-five cents in money or postage-stamps. A few names have been sent us since the second list was printed which will be included in the next one.

ROBERT OWEN AND HIS DISCIPLES.

We occasionally meet a Coöperator or Communist of olden time who was a disciple of Robert Owen, or may be personally acquainted with him—possibly an associate at New Harmony, at Tytherly, or elsewhere. Such events are of course of rare occurrence, for Mr. Owen died twenty years ago, and his main work for Socialism was done more than forty years ago—his New Harmony experiment dates back full half a century, and only those persons who knew Mr. Owen in his youth still survive. But there is great pleasure in meeting one of these old Socialists. All with whom it has been our good fortune to come in contact have been very genial, kind-hearted and benevolent men, overflowing with interest in every project promising social amelioration. In particular has this been true of the men who have enjoyed any personal acquaintance with their great master.

One of this class called on us the past week. Converted to Socialism by the lectures of Robert Owen in early life, after so many years of isolated effort, he is to-day, at nearly three score and ten, surcharged with Socialistic enthusiasm. It had been the dearest object of his heart during his long life-journey to join a successful Community, and now that he felt that that journey was nearly ended, and that he could not expect to realize that great desire of his life, he had come three hundred miles to see a Community; and as he went through the buildings and over the grounds his delight was unbounded. He thought of his old master, Robert Owen, and exclaimed again and again, "If Mr. Owen could only see these things!"

The idea of living for humanity, and of Coöperating with others in the genuine spirit of brotherhood, so manifest in these old disciples of Robert Owen, per-

suades one that Owen himself was a man of most noble impulses; that there was little in his nature that was sour and acrid, but much that was generous, kind, and sympathetic to a high degree. And this is the impression that his disciples all convey of him; and not alone his disciples: all who met him were impressed in the same way. Men may well question Robert Owen's wisdom, but they never call in question his intentions or his goodness of heart. Adin Ballou wrote of him, after he had spent two days at Hopedale: "His benevolence and philanthropy embrace the whole human race in ardent affection. He holds no human being an outlaw, an alien, a stranger, to be cast off, overlooked or injured. He knows no enemies to hate, persecute or punish. He loves all, seeks the good of all, labors for all, hopes for all."

THE NEW RELIGION.

v.

It is a remarkable fact that the writings of Paul may be searched in vain for any quotation from the four gospels or even any allusion to those books. Once only he reports a sentence which seems to have been in circulation as an accredited saying "of the Lord Jesus," viz., "It is more blessed to give than to receive;" but even this saying is not in any of Paul's epistles, but in a speech reported in Acts 20:35; and, curiously, the original of it is not found in any of the four gospels. How many of the readers of the New Testament ever notice this singular neglect of its foremost books on Paul's part, or if they do notice it, how many of them ever stop to think what it means? To modern readers the four gospels, standing as they do at the beginning of the Christian Scriptures, seem to be the fountain of all knowledge about Christ; and yet here is the great apostle of the Gentiles, writing apparently after the Evangelists, but never referring to them! What does it mean? Simply this, that Paul wrote *before* the Evangelists—that Paul was the *very first* of the writers of the New Testament—that Paul's epistles were the *FIRST WRITTEN GOSPEL*.

The best chronologists say that six of Paul's weightiest epistles, viz., those named Romans, 1 Corinthians, 2 Corinthians, Galatians, 1 Thessalonians and 2 Thessalonians, were written before any of the four gospels, and, indeed, before any other of the New Testament books. These epistles contain all the essential facts of Christ's life, death and resurrection, besides a full exhibition—nowhere else to be found—of the spiritual application of these facts to the work of salvation. They constitute therefore a real gospel—not a fifth gospel as some have called it—but the *very first* of all the gospels, both in order of time and in fulness of exposition. Their proper place is at the front of the New Testament, in the position hitherto occupied by the books ascribed to Matthew, Mark, Luke and John.

The importance of this change of front is not merely formal. If Christianity is ever to win its case against skepticism by historical demonstrations, it must put forward only documents whose authorship, dates and sources of information are absolutely known. On these points compare Paul's gospel with the other four:

1. *As to authorship*: It is obvious to inspection that the received gospels have no signatures. Nothing but tradition—which is not very satisfactory to the scientific mind—assures us that Matthew, Mark, Luke and John were their authors; and the last of them—the gospel of John—though it has something like a signature in its closing verses, is the very one whose alleged authorship is most discredited by the critics. But, on the other hand, Paul conspicuously signs his name to his epistles, always at the beginning and sometimes at the end;* and the reality of his authorship in respect to the six epistles which we have named the *First Gospel*, has never been called in question.

2. *As to dates*: Though it is generally agreed by the critics that the four books which stand first in the New Testament were really among those last-written—dating probably somewhere between A. D. 56 and 96—yet there is no actual certainty nor anything like it as to the date of any of them. Whereas, on the other hand, Paul's writings are so connected with his personal history, and his history is so connected with the public history of his time, that we know, in respect to the most important of his epistles, the very years in which they were written. They have never been discredited and never can be by any such pretense as has been attached to some of the gospels, that they were forgeries of a later age than the apostolic.

3. *As to sources of information*: In general the Evangelists tell their stories about Christ without saying where they got them, whether they themselves saw what they reported, whether they had the testimony of eye-witnesses, or whether they trusted general tradition. The only apparent exception to this statement is in the introduction to the third gospel, where Luke puts in a general claim of getting what he reported from eye-witnesses. But even this would be regarded as second-hand testimony in a court of law—especially when put on record, as Luke's gospel and all the rest were, at long distances of time from the events. On the other hand, Paul tells us everywhere what he himself saw and heard, what happened to him when he was converted, what Jesus said to him on various other occasions, what miracles he himself was concerned in. In him we have a witness who might face the courts that insist on the rule—"Tell what you know; not what you have heard somebody say." And he is the only witness of that kind that we have in the New Testament or, for that matter, in the Bible.

Here be it observed that we are not saying anything against the truth or intrinsic value of any of the received gospels or other parts of Scripture. A document may be known to us to be true, inspired, and in a spiritual sense reliable and above price, and yet for lack of authentication by signature, date, seal, witnesses, etc., it may be inadmissible as legal testimony. For similar reasons parts of the Bible which we justly hold in reverence may be unsatisfactory to critical and skeptical readers, and therefore useless in controversy. What we insist upon is that the defenders of Christianity, new or old, shall put their Unimpeachable Witness in front and send their dubious documents to the rear.

We said in our last number that Paul's gospel would prove to be a New Religion "in respect to its authentication." We have now told partly what we meant by that, and also partly what we meant when we said in our original outline of the New Religion (June 27), that "it will take a lesson from the Positivists and lay its foundations below all possible frosts of skeptical criticism." The reality of Paul's existence and career are facts as well known as any in ancient history—far better known than the facts of geology or the nebular hypothesis; and his life-record furnishes plenty of evidence that he was not a knave or a fool. His testimony is therefore a solid, scientific foundation of the Christian gospel, and there is no other such foundation.*

*The commentators who go right through the Bible, undertaking to prove the authenticity of every book within its covers, cannot be recommended to the honest inquirer. They write for those who are already convinced. But there is one book of Biblical criticism which ought to be studied by every lover of truth, and that is Paley's *HORÆ PAULINÆ*. In that the reality of Paul's life and work is seen with absolute certainty. It is the very Positivism of Christianity.

SOCIALISTIC NOTES.

Victor Hugo has said that "England produces wealth admirably, but distributes it miserably."

The Farmers' Union, a coöperative organization of San Jose, Cal., is doing a business of one million dollars a year. California has several other large coöperative societies.

The leading newspapers now announce the existence of a secret Order called The Knights of Labor, which is made up of workmen and is in political sympathy with the Greenback-Labor party. This Order is said to number 870,000 workmen, including many railroad societies, such as the Brotherhood of Engineers, Trainmen's Union, etc. The Order has "clans" in all the States and a central executive head. Its influence will undoubtedly be felt in the next Presidential election.

The *London Times* says: "Active preparations are apparent for a favorable change in commercial affairs, which is expected in consequence of the settlement of the Eastern question. Although as yet there is no marked change for the better in the manufacturing districts, a more hopeful feeling prevails. Reports from the various centers of the iron industry are decidedly more encouraging, especially from Sheffield, whence the most gloomy accounts have of late proceeded. More work is said to be going on also in South Wales than during last month. Business in cotton in Liverpool has been large during the last few days, with a rise in almost every description. Add to these favorable circumstances the fact that the harvest prospects have improved materially with fine, forcing weather, and we have a brighter future already for commerce than could have been hoped for a couple of weeks since."

We cannot give, in this week's issue, the results of the general election in Germany which took place July 30th. Pending the election the whole Empire was suffering under an absolutism nearly approaching a reign of terror. The government has made wholesale arrests on very slight provocation. "Insults to his Majesty" has been a common charge. In 1877 the total Socialist vote in Germany was about 400,000. Good authorities have predicted that this year the number of representatives of this party in the Reichstag will be doubled. The government is afraid its army will

become corrupted by the ideas of the Socialists. To prevent this, orders have been issued forbidding any soldier from reading newspapers in any of the barracks of the Empire, and the officers are instructed to severely punish any one who violates the order. Over 250 editors have been imprisoned for printing what was thought to be seditious matter.

On Thursday, July 25th, the Oneida Community entertained an excursion party from Fulton, N. Y., consisting of the Universalist Society of that place and their friends. They came in six special coaches on the N. Y. & O. Midland Railway, under the management of Mr. J. W. Pratt, and seemed to enjoy themselves thoroughly well. They took dinner at the Community, and afterwards attended a Concert prepared especially for them. The little printed programme read as follows:

PROGRAMME.

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| 1. Overture, "Caliph of Bagdad," | Military Band. |
| 2. Peasant Song, | The Children. |
| 3. "Let the Hills and Vales Resound," | Chorus. |
| 4. "Mrs. Lofty," | Quartette Club. |
| 5. "When the Tide Comes In," | Miss Lily Hobart. |
| 6. "The Newfoundland Dog," Bass Solo, | Mr. H. W. Burnham. |
| 7. De Beriot's 7th Air Varié, Violin Solo, | Mr. F. Wayland-Smith. |
| 8. The Singing Lesson, | { Mr. H. W. Burnham and
Miss Lily D. Hobart. |
| 9. Pantomime, "When I was a Bachelor," | The Children. |
- When I was a bachelor I lived by myself
And all the bread and cheese I had I kept upon a shelf;
The rats and the mice they led me such a life
I had to go to London to get myself a wife.
The lanes were so broad and the streets were so narrow
I had to take my wife home in a wheelbarrow.
The wheelbarrow broke and my wife got a fall,
Down came the wheelbarrow, little wife and all.
- CHARACTERS: Bachelor, Widow and five Daughters.
10. Dramatic Tableau and Song, "The Pilgrim Stranger,"
Mr. H. W. Burnham and Miss Lily Hobart.

These excursionists from Fulton were a superior class of people. They did not allow in their company any of the rude fellows who often infest such parties and disgrace them by drunkenness and coarse behavior. They were quite genial folks, whose visits will always be agreeable.

SPIRITUALISTIC NOTES.

J. William Fletcher, a prominent English Spiritualist, gives, in the *Banner of Light*, an interesting account of the photographing of a materialized spirit, which manifested through the mediumship of Miss Kate Cook, sister of the celebrated Florence Cook who was concerned in the investigations of Prof. Crookes. The facts seem to be well attested, and if true are very wonderful.

Mrs. Pickering, the Rochester (N. H.) medium, is said to have been detected in fraudulent practices. Some of the manifestations which were reported as occurring through her mediumship, took place under quite thorough test conditions, and were pronounced real by careful observers. It is possible that she has real mediumistic powers, and has been tempted to supplement them by trickery. Anyhow, she is in a bad scrape, and her reputation for the present is destroyed.

The latest evidence of form materialization comes to us from England, as reported in the London *Spiritualist* of July 5th. At a séance held at the residence of Miss Otley, 41 Denbigh street, Belgrave Square, London, at which Mr. Rita was the medium, a spirit form showed itself several times over the center of the table around which the circle was arranged. The form was robed in white, was seen by all present, and illuminated its features—which were seen to be living—by the light it held in its hands. During the séance the medium's hands were continuously held by two other persons.

Victor Hugo is a Spiritualist. In his recent great work on "Shakespeare" he says:

"Table-turning or speaking in trance has been greatly ridiculed; the ridicule is groundless. To substitute jeering for examination is convenient, but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena. Science is ignorant, and has not the right to laugh; a *savant* who laughs at the possible is not far from an idiot. . . . Science has no other concern with facts than to indorse them; it is for her to verify and distinguish. All human knowledge is that of analysis; that the false complicates itself with the true is no reason for rejecting the whole in a mass. Since when has chaff been a pretext for refusing the wheat? Root out the worthless weeds of error, but harvest the facts and leave them for others. To elude a phenomenon; to refuse to pay it the attention due to it; to bow it out; to close the door on it; to turn our backs on it, laughing, is to make bankruptcy of the truth—it is to omit to put to it the signature of science. The phenomenon of the ancient tripod and of the modern table has a right, like every other, to observation. Physical science undoubtedly would gain by it; and let me add that to abandon these phenomena to credulity is to commit treason against human reason."

CORRESPONDENCE.

EDITORS AMERICAN SOCIALIST: A writer in the New York *Churchman* says:

"Does it not look as if modern society, or rather its guardian—the Church of Christ—were nursing a viper in its bosom by shutting the doors of its temples to the working class? None need its education more; yet the lower strata of Protestant Christendom are fast falling into atheism and

a more or less pronounced Communism. It was not so eighteen hundred years ago."

What does this writer mean by "Communism?"

Furthermore, what does he mean by a "*pronounced* Communism?" Has he never heard of the Communism of "eighteen hundred years ago," when "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need; . . . neither said any of them that aught of the things which he possessed was his own; but they had all things common?" Is not this a *pronounced* Communism? Further on, the writer speaks favorably of coöperation, which certainly is a stepping-stone to Communism. Speaking of a church organization, he says:

"This club is firmly fixed on the idea of coöperation, supporting its members in illness, supplying coal at wholesale rates, having a \$1,000 library; . . . and having in prospect a reading-room and restaurant, and perhaps a model lodging-house."

The vagueness with which people write of coöperation, Socialism and Communism is really astonishing. Why will people use words of which they evidently do not know the meaning? I can talk about these things and secure a favorable hearing so long as I do not use certain terms which have a "mad-dog" sound to unreflecting people; but as I have an unfortunate trick of calling things by their right names, I often upset all my fine philosophy by a slip of the tongue, and drive my hearers to their strongholds of conservatism, from which they look at me askance as if afraid to trust me further.

But, Messrs. Editors, we must not despair of the future. The principles of a true and righteous Socialism will find their way, slowly it may be, into all the corners of the earth: and when men shall have embraced in theory and realized in practice that fundamental idea embodied in the golden rule, then will come that happy time for which we long, and wait, and pray. Great and fundamental principles are now more freely canvassed than ever before; the majority of men, disgusted with things as they are, yet hardly knowing from whence a better state of things shall come—feeling sure that the social life around them is ebbing away and perishing from a mortal disease, yet not discerning a remedy—such men are on the watch for a system of radical truth and certain efficacy; and oh, may the right words fall upon their ears! may they not be led astray by ignorant or designing pseudo leaders, by long-eared donkeys who bray the loudest when most worthless, or by proud millionaires who tremble for their gold! May all humble, yet brave and self-denying workers take heart, and go courageously forward till—

Heart meeting heart, the world shall see
Evil overcome with good,
And bless the hour we learned to feel
Our human brotherhood.

MARY DANA SHINDLER.

Nacogdoches, Texas.

EDITORS AMERICAN SOCIALIST:—You have obtained and printed the second series of twenty-five names, and with the understanding that every person hereafter give the full name. I will pay the fee, and add mine for the next or third series if published.

I liked the idea from the beginning of some such method of becoming acquainted, though it is likely that all those persons whose names are included in the lists are readers of your good papers, and might, so far as they write for its columns, make that a medium of acquaintance. Still some, like myself, will not feel equal to such public effort and so be left without the contemplated advantage.

The perusal of Hinds's "American Communities" is essential, it seems to me, to an understanding of the practical workings of Socialism. Very truly,

M. LAFAYETTE WORDEN.

Bible Communist, Box 1297, Vineland, N. J.

Pittsburg, Pa., July 14, 1878.

EDITORS AMERICAN SOCIALIST:—I have received the AMERICAN SOCIALIST regularly for a few months, and am very much pleased with its advocacy of Communistic principles. I would like to see every one intelligent and happy. I think there is an abundance of everything produced in this glorious country of ours, if it were only properly managed and equally distributed, to afford every one a plenty; and at the same time sufficient leisure to properly cultivate their own minds. I believe there is a great future for humanity, but I think we shall have to work it out for ourselves, through the spread of intelligence and of the principle of brotherhood, and through a determination that equal justice must and shall be done to all. I must confess that I have not much confidence in one of the cardinal doctrines of that good and revered man, Mr. Noyes, namely,

that there will be something supernatural—some divine spiritual influence—descend from on high to change men's hearts and bring in the millennium. I believe we shall have to work it out for ourselves, and I am afraid that it will take us a long time yet. The AMERICAN SOCIALIST and its Editors are doing a noble work, and I want to thank them and to help them as much as I can. I therefore send you herewith two dollars in accordance with "A Communistic Plan of Subscription" mentioned on the first page of your paper; and as I am not acquainted with any one to whom I wish you to send the paper, I leave the selection in your hands. Send it wherever and to whomsoever you think it will do most good. I wish your paper was in every family in the country.

Fraternally,

J. B.

CEREBRUM ABDOMINALE.

XIX.

Blushes and tears bespeak excitement of the heart. So does *laughing*. We laugh at wit and droll adventure, or, in other words, at a perception of the ludicrous, and that, we may be told, is a mental operation; but it is the state of the heart which makes it easy for us to laugh. To the heavy heart nothing is laughable, and, on the other hand, if our hearts are merry we laugh at the slightest provocation. Everybody knows where the real spring of laughter is—where it bubbles up when we are happy. It aches in the same place sometimes when we laugh too hard.

We say of such a one, what a *heartily laugh* he has, and it is a very happy gift. A hearty laugh is contagious, as all genuine emotions are. It is in the social sphere that laughing is at home, and, like singing, it helps to make a social medium. There is an overflow of heart in both actions. We laugh with our children and friends. Children are great provocatives—running over with laugh themselves; and, by the way, the solar-plexus is said to be disproportionately large in children. We find that breathing deep and talking energetically—exercises which sound the bottom of the chest—have an effect on the spirits to raise their tone; so does willful laughter. Laugh with those that laugh in spite of your melancholies and disposition to sulk, and it will start a play in your solar-plexus, as clocks, we have seen, are made to tick by shaking, and the play will keep up till by and by you will look for your trouble and not find it.

Wine has a strange property of affecting the solar-plexus. David says it "maketh glad the heart of man," and Solomon bids us give it "to them that be of a heavy heart." It is to enliven the heart, to appease its hunger, to assuage its anguish, that wine is sought unto, oftener than for any physical want. And this, doubtless, accounts for the fact that men of the finest social natures often take to drink. Their consciousness is mainly in their hearts; they are more subject to emotional shocks than other men, more dependent on stimulants of the heart. Love is the true natural stimulant or satisfaction of the heart; but when, for any reason, that fails, wine comes nearest filling its place. The cup gives a glow very much like love, for a moment at least, thrilling to the ends of the fingers, as the saying is. It loosens the tongue, as love does; it opens the stop of mirthfulness; it takes off the cramps of bashfulness and fear. Its transporting effect is not that it "ascends me into the brain," but that it descends me into the emotional deep. Curiously enough, we call wine spirits.

It is very foolish, of course, to try to satisfy the heart with wine. It doesn't pay, on account of the reactions. And for that matter, mere human love is a poor satisfaction of the heart in the long run. That has its reactions too, and the vicissitudes of life often cut off the supply. What can we find for safe satisfaction of the heart? Paul seems to have found something when he says, "Be not filled with wine, wherein is excess, but be filled with *the Spirit*." We read that "God is love." It is a taste of God, then, that we have in human fellowship and in religious ecstasy, and what we want is his *fullness* to satisfy the heart. The evolutionists make a great mystery of God. Why is it not enough to know that he is *love*—not ether, not light, not heat, air nor water, but something interior to all these—the source of everything warm and fruitful, and perceived by our hearts in the experience of what we call love? Love as a substance or essence is good enough to make a God of, and all the use of religion is to teach us how to dwell in that substance and let it dwell in us. Instead of a stellar medium it is a heart medium.

There are certain courses of living which blind the heart; others which harden the heart; others which make it gross and stupid. Surfeiting has a decided effect on the heart. Persons at all conscious of this organ are distressed, not so much with indigestion, as

with a stifled feeling in the solar-plexus after a fulsome meal. A surfeit of food overcharges the heart as much as it does the liver. Prayer is an exercise of the heart, and devout persons find it hard to pray with a loaded stomach. Here is all the significance of fasting. It is not to commend one to an exacting God, but to improve the conditions for interior communion.

As to what hardens and what softens the heart, that is the grand question of life. The soft heart means everything good, and the hard heart everything bad. One from whom we quoted last week, spoke of intellectual processes which harden the heart. This idea might be expanded into a chapter. And so we might investigate the effect of our fellowships; the effect of our words, for they have a great effect upon our hearts; the effect of riches, place, popularity, etc. The effect of suffering to soften the heart would be a subject for another chapter. But this writer is ready to stop. R.

WAY-MARKS.

As the *SOCIALIST* is largely historical, I write a few facts which no one else will give.

After a boyhood of extreme poverty and hardships in the pursuit of "knowledge under difficulties," I began, at the age of eighteen, to read the writings of men and women who, like myself, had aspirations for a higher life and a better form of society. In 1837 I began to read the writings of J. H. Noyes and of others of like faith in the application of Christianity to practical life.

I took much interest in the Skaneateles Community and all other experiments having for their object better conditions of life. About 1840 I became intensely interested in the system of Charles Fourier, and read with great avidity the writings of Greeley, Brisbane, Godwin, Channing, Ripley and others, as well as those of several noted French writers and leaders. In 1844 I went 400 miles to see the Association at West Bloomfield, N. Y. In 1846 I went 300 miles to visit Brook Farm just before their new building was burned. In 1851 I began to read Josiah Warren and S. P. Andrews on Individual Sovereignty and Cost the Limit of Price. In 1852 I was connected with Dr. Stayman in the attempt to build an Equity village and a self-supporting college on a beautiful site in Knox County, Ill. The village was laid out and \$1,500 pledged, but the project failed. I gave notice of this effort in the *Phrenological Journal*.

Returning East in the autumn of the same year, having corresponded with that noble philanthropist, Charles Sears of the North American Phalanx, N. J., I was invited to become the teacher in that institution on three months' (one year was the rule) probation. Circumstances prevented me from joining.

In the winter of 1853 and 1854 I was very happy in anticipation of realizing my ideal in an Association to be established near Corning, N. Y., which was projected by Charles Steer and E. F. Brewster, at Dr. Trall's Institute, New York. On a beautiful and commanding site, owned by Mr. Steer, a magnificent Unitary Dwelling was to be erected, the plan of which came from the ingenious brain of Mr. Brewster. My "castle in the air" vanished, and down I came again.

In the Spring of 1854 I went 700 miles to see John O. Wattle's projected Coöperative Farm and School on a grand prairie site in Warren County, Ind. I had corresponded with him, and he wanted me for a teacher. Everything looked favorable to success, but pecuniary disappointment prevented the fruition of his hopes, and he was obliged to abandon the project after much effort and sacrifice. This noble man passed away on the Kansas prairie, but his life-long, noble deeds for humanity are enshrined on my innermost heart.

In May, 1854, I went to Modern Times (now Brentwood, L. I.) to see the practical working of Cost the Limit of Price and Individual Sovereignty, as well as to find congenial minds. There were some noble men and women there, who suffered hardships and poverty for principle. A few of us had a cost boarding-house, and we were largely pervaded by and advocated the Community spirit.

After struggling there six months in poverty I went to Ceresco (now Ripon), Wisconsin, to realize my ideal with a company of men and women, called there by Warren Chase, on the site of the Northwestern Phalanx which had failed. Some of us were Communists in theory, and intended to live that life as soon as conditions would permit. We had a cost boarding-house for awhile, but our enemies—church-members—smashed our doors and windows and ran at the midnight hour. Our lives were threatened and in peril, and we had to abandon our associations. Some of us had to leave the place to save our lives and what little property we had.

I have in manuscript the details of my persecutions and perils there.

From there I went to Berlin Heights, Ohio, and passed through perils and trials with good and brave men and women, of which no one, I think, has a record but myself. Our enemies failed to drive us away, and we lived down our odium to a great extent, and "heaped coals of fire upon their heads." Community life was often discussed and considered; all were more or less moved by its spirit, and four Communities were started at different times, but failed for want of proper conditions.

I visited two of Longley's incipient Communities, and have sympathized and corresponded with him in his noble efforts and failures for twenty years.

My deceased friend E. F. Brewster, who became an ardent advocate of the Oneida Community, was one of several persons who began a Community at Hammon-ton, N. J., that was soon dissolved through the sexual-jealousy of its founder, with whom I had a discussion in the *Circular*.

Thus I barely allude to my own experience and yearnings for the past thirty years, and some efforts and experience not before published. J. H. Cook.

Columbus, Kan.

THE HEBREW VICTORY IN EUROPE.

Here are half-a-dozen extracts from recent newspapers, suggested by the Berlin Congress and its results:

From the London Correspondence of the N. Y. Graphic.
The result of the Congress may be briefly stated as the complete humiliation of Russia. True, she receives Batoum, with conditions that render the concession practically valueless. True, she regains her little strip of Bessarabia that had been given to Roumania, and she is permitted to retain Kars. But it is her rivals who have secured the material advantages at the Congress, and worse than all, it is England, her special rival, who has been made the chief recipient of the fruits of Russia's expenditure of blood and treasure.

It is now certain—it will be published in the journals and confirmed in Parliament ere this letter is 1,000 miles on its way to you—that England is to have Cyprus as her own and is to acquire a protectorate of the whole of Asiatic Turkey, with practically illimitable possibilities of the extension of trade in the Levant and down the valley of the Euphrates. Egypt is virtually hers; the Suez Canal is absolutely in her control.

Russia has acquired neither facilities for the extension of her trade nor territory; and she has lost all the prestige acquired by the war.

What does this mean?
The answer to this question involves three names—Rothschild, Bismarck, Andrassy.

First, as to Rothschild. The sympathy of the Hebrews all over the world has been with Turkey and against Russia. Russia, in the nineteenth century, has oppressed and persecuted the Jews with the most bitter and malignant cruelty. The hatred of the Greek Church for the Jews to-day is as intense as was that of some of the bigoted Catholics in the Middle Ages for that long-suffering and persecuted race. The success of the Russian arms against Turkey filled the Jews with indignation and alarm. The Turks in their rule in Europe and in Asia have been tolerant alike to Christian and to Jew; it may be said they have been forced to award this tolerance; but it was not in violation of their faith nor of the will of their great Prophet, for to this day there exists the authenticated manuscript of the famous decree of Mohammed, in which he commands the faithful to abstain from persecuting and to treat with charity and kindness the Jews and Christians dwelling under their rule. But, against the personal wishes of the Czar, the blind and bitter hatred of the Russians for the Jews continually manifests itself, and their persecution of the chosen people has never ceased.

Russia was forced to make great pecuniary sacrifices to keep her armies in the field; she taxed her monetary resources to the utmost; and when the San Stefano treaty had been negotiated and the question of war or peace hung trembling in the balance, she found to her dismay that if she ventured upon a war with England she must reckon with a potent foe, of whose existence she had hitherto been disdainful, if not ignorant.

This foe was the most powerful element in Continental Europe.

All bankers are not Jews. But the Hebrew element among the money lenders and the money masters of Europe is so widespread and so powerful that it was easy for it to effect combinations by which Russia was shut out from the privilege of borrowing money to continue or to renew her march of conquest.

She tried to borrow in England—no money! She sought to effect a loan in Paris—no money! She intrigued through her most skillful agents in all the minor bourses of Europe—not a rouble could she obtain. And now, as you will probably learn in a few days, she is in such desperate financial straits that, as a last resort, she is about to call upon her patriotic subjects—if she have any—to put their hands in their pockets and lend her their own money—if they have any, which is doubtful.

Yes! in the very hour of Russia's military triumph, when, flushed with her dearly-bought victories and with the Sultan willing to prostrate himself as a vassal at her feet, the de-

spised and persecuted Israelite was able to say to the Czar: "Thus far and no farther!"

It was not England who forced Russia to appear before the Berlin Congress, and submit to a revision of her extorted treaty with Turkey.

Russia was forced into this humiliation by the Jew bankers of the world.

Once in the Congress, Gortschakoff and Schouvaloff found to their dismay and horror that they were contending single-handed against all Europe.

From the Church Union.

What a marvellous man is this Disraeli! Son of a proscribed and reviled race; his own ancestors banned for their religion, and their property confiscated and themselves declared outlaws; himself a poor scrivener, living by his wits, scribbling for papers, writing novels, the butt and jest of his associates, and the contempt of the men who governed England—now standing on the steps of the throne, handing to his imperial mistress a new title and a new crown studded with Oriental jewels, and offering with odd nonchalance to give Jerusalem to the Pope, that the Christian Church may again kiss the altars where the apostles worshipped, and where his ancestors crucified its Divine Head! The whole scene is dramatic almost beyond parallel. Toleration must have done its perfect work when a Jew wields the most important sceptre in Christendom.

From the Jewish Messenger.

England's occupancy of Cyprus, by which she controls the Euphrates Valley and the passage to India, may indirectly influence the commerce of Syria and Palestine, and stimulate agricultural interests in that section. As our Jerusalem correspondent wrote a few weeks ago, in parts of Palestine "lie untold resources of wealth, awaiting only capital for its development." With the English contractor at work, perhaps the Yankee packet-ship may audaciously steer in the Mediterranean, and supply Palestine with the latest steam-plow and rapid-transit scheme. In the Jordan Valley cotton, indigo and sugar can readily be raised. Let Mr. Cook prepare a special trip to the East, and report as to the natural advantages of Palestine for the agriculturist.

From the N. Y. Graphic.

Sir Moses Montefiore, who is indeed an Israelite without guile, and who is revered among the Jews the world over for his benevolence, charity and wisdom, did not fail to use such influence as was at his command to influence the Berlin Congress to provide for the protection of the Jews in Roumania and Bulgaria. Baron Bleichroder, a wealthy Jew of Berlin, had in charge the memorials from the Jews to the Congress, and the following dispatches passed between him and Sir Moses when the provisions of the treaty respecting religious equality were agreed upon:

BARON BLEICHRODER TO SIR MOSES MONTEFIORE.
Equality of religions was accepted yesterday; also for Roumania. Congratulations.

SIR MOSES MONTEFIORE TO BARON BLEICHRODER.
Most gratified with happy intelligence contained in your telegram, for which I heartily thank you. I beg to congratulate you on the success of your unceasing efforts. Praise the God of Israel for his mercy and goodness to his people.

From the N. Y. Tribune.

A Hungarian gravely proposes to drive the Jews out of Europe. He holds that the Continent has been threatened by two foreign elements for a thousand years—Mohammedan and Jewish. The Mohammedans, he thinks, have ceased to be dangerous and are gradually disappearing, but the Jews, with their persistent and merciless energy, threaten to enslave the whole of Christendom. This is the source of all the evils from which the Continent is suffering, for Jewish interests, politics, statesmen, journalists, and financiers direct the destinies of all the great states, and influence all Governments. To remedy this great international evil he considers that there is but one course—to expel the Jews from Europe and colonize them in the Holy land.

From the Banner of Light.

Lord Beaconsfield is the "British Lion" just now, and the Israelites are happy, as well as all other honest people. Millions of spirit Jews are his backers! No wonder he has won in weeks by diplomacy what huge armies could not have accomplished in years. When nations learn that brain power is superior to brute force, war will cease forever, not until then. Thank God that the late Berlin Congress is one step in the right direction, and that the spirit forces in the higher life have triumphed.

The rising of the Hebrews into prominence in the politics of the world and their present actual ascendancy in the affairs of Europe, as revealed by the results of the Berlin Congress, are likely to be among the uppermost topics for sometime to come. As long ago as 1844, Mr. Disraeli himself, in his novel "Coningsby," pointed out that "you never observe a great intellectual movement in Europe in which the Jews do not greatly participate;" and illustrated, in a most eloquent passage, that participation in the lines of diplomacy, finance, statesmanship, revolutionary movements in the interest of liberty, literature, education, philosophy, military leadership, music and song. A third of a century later we do not witness any diminution of their influence. On the contrary, it is far greater than ever before. In finance, diplomacy and statesmanship, as represented by the Rothschilds and Disraeli, they have come forward into as conspicuous leadership and mastery as they did in music under Mendelssohn, in philosophy under Spinoza. Even Bismarck, the master-spirit of German diplomacy and government, is said,

we know not how truly, to be descended from an old Hebrew family.

This phenomenon of Hebrew success and genius, on all these lines of human effort and activity, is wonderful and interesting in every view of it. But there is a thought which it suggests, a fact which it bears witness to, of transcendent importance. The Jews are a living, indestructible monument of the truth of Bible History, and of the reality of a Supreme Providence in the affairs of the world. Materialists and atheistic scientists may laugh at the ordinary religious experiences of men, they may scorn and ignore all the current demonstrations of spiritual science; but in the existence and fortunes of the Hebrew People they meet a problem which materialism can not solve, a substance which atheistic science can not analyze, a fact which intellectual unbelief can not brush aside. Here, to-day, is a people, numbering millions, separate from all nations, yet scattered among them all, whose present status and fortunes are the very fulfillment of Bible prophecy written ages ago; whose existence and daily life in every country under heaven is an impregnable testimony to a "Power that works for Righteousness" in the affairs of men, and a demonstration of the substantial truthfulness of the two-thousand-years' historic record from Abraham to the Christian Pentecost. On every hand scientific atheism is confronted with the Jew; and Lord Beaconsfield, whose career finds its parallel in those of Mordecai and Daniel, is the best practical answer to Spencer and Tyndall. T. L. P.

ABOUT THE NEW RELIGION.

St. Louis, July 19, 1878.

EDITOR AMERICAN SOCIALIST:—The delusion is very general that Christ came to establish a new religion; that the new religion called Christianity is the religion he established. It is many years since I believed either one or the other. Christ is the glorified head of a new Creation, the first-born from the dead, of the seed of David according to the flesh, but declared to be the Son of God by the resurrection of the dead.

You appear to attach a meaning to the word religion and to the word Christianity which I do not. What is a religion? It is an organized system of public worship with doctrines to be taught and rites and ordinances to be administered by a priesthood specially set apart and consecrated to that office. Such a religion was that of the Jews. It was tentative, not final, but the great means to an end that was final. Christ's gospel is the perfection of man, the end and consummation of all religion, the kingdom of heaven, the last trump, which, whosoever hears will neither need nor desire to hear another.

And what is Christianity? A highly composite system of metaphysical dogma and heathen ritual. Eliminate from it all that is of heathen or Jewish origin, and what have you left? Nothing that is half so much like the Gospel of John, or the Epistles of Paul, as the Macbeth and Richard the Third of Shakspeare are like those historic Kings. Its chief function appears to be to prepare men for death. For anything I can find in it, this earth will remain one huge grave-yard forever and ever, while yet it is continually quoting the words of him whose special mission it was to abolish death. I see nothing in common between him and a religion which speculates in cemetery lots.

When men talk of a new religion, I desire to know what they expect to see accomplished. If they seek to be purified from all sin, to overcome all evil, to put down all rule, all authority, all power which conflict with the rule of God in the heart, why Amen; may God prosper their new religion. For it appears to me that that is nothing else than Paul's gospel divested of all the heathen accretions which have fastened on it since the destruction of Jerusalem; but it is using the word in a new sense.

A recent writer pronounces modern Christianity a cultivated heathenism, judging by men's lives I suppose, for modern creeds and beliefs are greatly in advance of the ancient. No such monstrous chaotic jargon is heard now as once proceeded from some of the Gnostics and when Origen, one of the best of the fathers, could seriously teach the astounding doctrine that the atonement of the cross was the ransom paid—yes, paid—to the devil, who had a right of property in man by Adam's fall. These things would be incredible to the modern mind if the documents were not extant which prove them. And what is more important is, they prove that men brought up amidst heathenism must be washed pure and sweet before the pure gospel can attract them. Hence arose Christianity, which eventually incorporated the heathen priesthood, with its shaven

crown and Pontifex Maximus at its head—a thing as alien to John or Paul as slavery or polygamy.

You now anticipate my answer to your inquiry, whether Christendom now does not need a new religion as much as Palestine did then. What Christendom wants and groans for is deliverance from heathenisms in church and state, received by tradition; for the Justinian code was as really the foundation of the civil polity as the Council of Nice was of the ecclesiastical.

In the book called "English Traits," Mr. Emerson aptly observes that the Old Testament is the religion of the English. But it is a great deal worse than that, much more unjust, much more oppressive. The Old Testament religion did not permit the civil ruler to defraud any Jew of his just portion of the land, a right as inalienable as the right to light, air and water, being fundamental conditions of man's existence. If the unthrifty Jew had to pledge his land to his more thrifty neighbor, it returned to him at the jubilee without lawyer's fee or re-conveyances. The religion of the Old Testament did not slay a man for stealing a sheep, but fined him fourfold. (The English law is now modified.) The Old Testament religion did put an unfaithful wife or husband to death (so did the ancient Germans); the English only fine them, thus exactly reversing the penalties. This amazing contrast is the more strange from the fact that both nations got their land by the sword. The difference was that the Jews had a Moses to teach them, the English had only a Pope. I speak of England in this connection because I know her better, but the same is true of other nations; how could it be otherwise? Were not England and the other European nations provinces of the old Roman Empire? And the polity of the heathen empire is to be seen in the constitutions of the different countries to this hour. But England has a polity of her own, and cares not a farthing rush-light for Old Testament or New.

A new religion! Was then this prophetic, triumphant word spoken in vain—has it really come to nought: "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever?" Yes, without an interregnum, let who will perish in their unbelief. A new religion! Never. They have Moses and the Prophets—they have the gospel by John and the gospel by Paul. If they listen not to them, neither will they be persuaded to put away their traditions and their idolatries and seek the living God, though a new religion should arise or a man arise from the dead.

It seems that in view of a new religion arising by evolution, the Positivist philosopher, August Comte, among others, might be consulted with advantage. I am aware that the dead Frenchman announced himself as the Supreme Pontiff of humanity. This ought to be satisfactory to the new religionists, unless it shall prove merely the bloated personification of a Frenchman's vanity. These grandiloquent words rather repel me. I confess to some skepticism with regard to pontiffs, and don't take kindly to them. Many of them were great according to the standard of their time; but the times return not—their occupation is gone. The day dawns which summons the living and the dead to judgment. The path which leads to the mount of the Lord is steep. They who lean upon crutches will find at last, that it is required of a man that he stand firmly on his own feet.

In this glorious hope I am truly yours,

J. E. GOODSON.

BREAD UPON THE WATERS.

From the La Crosse (Wis.) Democrat, July 13.

In 1853 Miss Myra Kellogg, eldest daughter of the late Simeon Kellogg, and sister of Mark H. Kellogg, who fell beside General Custer on the Little Big Horn, was married in this city to Mr. Truman J. Safford, who had represented Green County in our Legislature in 1852, and who, in the year above named, had removed to the promising village of La Crosse. The next spring, however, the young couple moved down into Iowa, and we believe settled on a farm, and several years since went into Dakota. He was an honest, hard-working man, but never succeeded in accumulating much of this world's riches. Four years since, just after the evening meal had been eaten, a dirty, ragged, foot-sore tramp called at his house and begged for something to eat, saying that he was on his way to California, but had had hard luck, having been taken sick after starting. Mr. Safford made him welcome, and his wife went to work and cooked supper for the stranger. After partaking of the meal prepared, they allowed the tramp to remain over night, and becoming interested in the stranger, he was entertained for a week, during which time he recuperated his health, and, bidding them good-by, started on for California. Two months since the stranger, who during his four years' absence in California, had "struck it rich," came back to Dakota and

inquired out his old entertainers, and in disguise again spent the night under Mr. Safford's roof. The tramp was particular to inquire into the circumstances of Mr. Safford, and was told by that gentleman that he had "plenty of hard work to do but very little money." The next morning the tramp departed without making himself known, and the conversation and incident had been forgotten, when Mr. and Mrs. Safford received through the post-office a sealed package which contained the deed of one of the finest farms in their neighborhood, having a good house, barn, stock, horses, wagons, agricultural implements and everything complete, which was accompanied by an explanatory letter, stating that he wished them to accept the deed of this farm, which he had purchased especially for those who divided with him when in need, and treated him kindly when foot-sore and poor, and assured them that he was the tramp they entertained years before. Volumes could not say more, and Mr. and Mrs. Safford are now enjoying the gift made them by the stranger.

ONE THING AND ANOTHER.

Which leg will he wear that golden garter on?

Schliemann is going to dig some more in Greece.

The Metropolitan Railway makes less noise than it did.

Bloody Newgate—800 years old—is going to be torn down.

O Jerusalem! the Pope in Jerusalem? Don't believe it will ever be.

Test your lightning-rod and see if it will mow away thunderbolts.

Somebody has told "Z. L. W." that a general strike has been appointed.

France says she ought to have a part of that \$5,500,000 fish money.

If Bogardus doesn't shoot better they will be calling him Cap'n Bogus, by and by.

England had to do it—had to bend down and shoulder that old Asia Minor whether she wanted to or not.

There were 139 sun-strokes in New York, Brooklyn and Jersey City during that hot turn—only 29 fatal.

Thurman says Sumner's learning always appeared to him very much overrated; and Thurman wasn't bilious when he said it.

The railway men think they will save a little money first, and then let the rest of us make what we can. Look out for up freights.

Secretary Evarts has decided to clothe the United States Consuls in Greece and Denmark with some measure of diplomatic power.

The beauty of Cyprus is that it hasn't a single harbor; will take \$15,000,000 to make it any kind of a naval station worth naming.

Free medicine for the poor of New York, and somebody detailed by the Board of Health to see that they have the bitter stuff and take it.

It is believed that the Jay Cooke creditors will eventually receive a total dividend of forty per cent. upon the aggregate liabilities of \$10,000,000.

The late John Tyler left a boy who is now sixty years of age. He is full of whisky very often, and he is always full of Virginia pride and learning.

The Turks have shambled out of Shumla, and the Russian organizer has marched in with his book under his arm and his pen stuck over his right ear.

General Butler is printing 20,000 copies of a speech he made in 1869, just to show that he is no new convert to the doctrines of the Greenback party.

Most any donkey can bray loud enough on a bad day to drown all your talk and make you feel as if you were not half big enough to be President of the United States.

The general appearance of the National Greenbackers was said to be surprisingly good. It was supposed that they would be of a sort too homely to enjoy their victuals.

The Republicans claim to be the original, simon-pure, Greenback party. The Democrats aren't real Greenback folks and never were, and they needn't go to pretending.

Some of the coal-miners are beginning to ask for higher wages. Coal has gone up, and they think they ought to have the advance in wages that has been promised them.

Sir Charles Dilke Connaught see why Englishmen should be called on to shell out money every time one of the Queen's boys gets married. It is a Louiseing business, he thinks.

The American and Foreign Anti-Slavery Society has asked Secretary Evarts to ask Spain if she don't want to give up slavery in Cuba. It is well enough to jog the old Hidalgo and inquisitor.

The Turks will move out and the Austrians will move in, and no more words about it. You must expect the new woman will make a great many remarks about the old woman's slovenly ways.

Beaconsfield has been made a Knight of the Golden Garter. Salisbury too, and Layard will be one by and by.

Don't give away all your garters, Victoria; you will cheapen them if you do.

Old General Thomas L. Clingman, of Bumcombe, North Carolina, says there are 120,000 independent voters in that State who want to be something else besides Democrats—want to differentiate.

Secretary Sherman is going to bring gold coin from California as "third-class mail matter." The Post-office Department will furnish eleven safes for the business—each of a capacity of \$50,000.

Abby Hadassaa Smith, one of the famous "Smith sisters" who would not pay their taxes because they were not allowed to vote, died at her home in Glastonbury, Conn., on Tuesday, 23d, at the advanced age of eighty-one.

Alphonso is very melancholy, and the Pope has had to exhort him to choke it down and go about something for the sake of his people. That is good advice, O King! and don't live for yourself if you can possibly help it.

All quiet in Europe. The mothers in Russia and Turkey may be grieving for the loss of their first-born, but we hear not a word. They have suffered, and our evolutionary car of Juggernaut and progress has gone forward.

England will be pretty likely to make the Asiatic Turk acquainted with some new modes of tax-gathering. The miserable practice of farming out the revenue will be abolished and more just ways be introduced, it is to be hoped.

General Grant says emphatically that he never lost any 100,000 men in the battles of the Wilderness; 39,000 men killed, disabled and missing, will cover all his losses. And then Lee didn't get off without losing a powerful lot of men.

A youngster at a *tableau vivant*, which represented a pilgrim stranger ascending to heaven in all the glory of clouds and red fire, broke the spell in his immediate neighborhood, by asking excitedly, "Ma, ma! Who is boosting her?"

The poor fellows who have to winter on the top of Mount Washington are just martyrs in the cause of meteorological science. Their house and observatory is so cold that they have sometimes to keep awake for forty-eight hours to avoid freezing to death.

Professor Winchell has gone out of Vanderbilt University and kicked back. Says it isn't a university at all—"but only an ecclesiastical seminary, until it tolerates freedom of scientific belief according to the evidence as it presents itself to each individual."

What makes boys bad? Superintendent Jones of the New York House of Refuge thinks it is the cheap weekly story papers—all about "pirats" and the noble villain who beats the wicked schoolmaster and runs away from his awful dad. Mr. Jones is right, and A. Comstock had better come forward.

T. G. Thompson, an English mountain climber, missed his way on the Rothhorn, June 10th, and climbed up to a point of rocks from which he dared not attempt to descend. After starving there on water and good air for five days and taking notes of things all the while, he got courage at last to descend and find his way back to where folks lived.

The British Tories are trying to fix things so that you or any other Irishman can go and buy a little farm in Ireland. There are 592,590 farms in that country now. Of these no less than 498,000 consist of little holdings of from one to fifty acres, but all these farms are owned by a precious few proprietors. The Tory isn't wholly bad and reprobate.

Congressman Foster, of Ohio, and Ex-Secretary Fish, of New York, have been saying that Hayes isn't a strong man. Wonder how many of you would have been stiff enough to write such a letter as he wrote to Sherman when a little zampilaerostation and thimble-rigging would perhaps have given you the electoral vote of Louisiana and made you President of the United States.

In the last number of the *American Law Review* General Bradley T. Johnson, of Virginia, has an article on remedies against State repudiation. He takes the ground which has already been taken by others, that States whose citizens hold claims against other States may take measures to enforce such claims in the Supreme Court of the United States, the suit being brought in the name of the State itself. If this idea prevails it will make an end of some trumpety notions about State rights.

Everything seems to indicate that our paralyzed sister, the Sunny South, is altogether antiquated, provincial and behindhand and homespun. There are large regions down there in which most every man who has a pot and a kettle thinks it is one of his blessed rights to make some whisky and sell it without stopping to plaster his "kag" with revenue stamps. The revenue officers have therefore about as lively a time as a boy who has to spread hay and hunt bumble-bees the same minute. The Southern desperado just gets up and thrives on this state of things.

A heterogeneous collection of delegates from the various third parties of New York got together in Syracuse last week, and after some hustling and elbowing proved to themselves, and to the rest of us, that they had among them a working nucleus and principle of organization. They named themselves the National Labor-Greenback Party, passed fifteen

resolutions—some good and some not so good, nominated Gideon J. Tucker for Judge of the Court of Appeals, and made a weakness in the knees of the old politicians. The influential members of the party think they shall be able to dictate the choice of a United States Senator, and elect five or six Congressmen.

T. W. Higginson was at the Literary Congress in Paris and saw Tourgeneff, the great Russian novelist. He speaks of him thus: "Of all the literary men I have seen he has the most distinguished appearance. If I say he has Longfellow's face upon Sumner's figure, it may give a rough impression of him; but he is really not quite so tall as Sumner, though he was the tallest man in Congress; and the face, with the geniality and coloring of Longfellow's, has an air of more positive force. I will only say that he makes a more marked impression of personal kindness and sweetness of nature than any European author whom I have met, except perhaps Browning. He seems to have a cordial feeling toward Americans."

The scheme of the National Greenbackers seems to be something like this: Oil up your old printing-presses; make a heap of greenbacks; shut up the National Banks and burn their bills; buy in all the Government bonds and pay for them in new money. This will set the greenbacks a-flying like leaves in autumn; it will make a sort of financial spring-time, and every dry tree and bush will come back green; the axe-men will begin to chop; the farmers will begin to plow; the spinners will whirl their wheels more rapidly; the peddler will get on his cart and drive away more lively; everybody will have something to do, have a heap to eat and enough to buy with. The ministers can just dry up, and the revivalists may as well stop pumping after the new life. It will be lovely; and when we all get so tired that we can't go an inch further, then we can flump ourselves down and sleep it off most anywhere.

Some creturs in Chicago refused to pay their school-tax on the ground that education is not a corporate purpose contemplated by the law for levying taxes. Judge Loomis, of the County Court, apprised them of their error, and cited the fact that the courts of last resort in many States have decided that public education is a corporate purpose. "What is a corporate purpose?" he asks; and then he goes on: "I apprehend it includes everything which has for its object the preservation of the safety, peace and prosperity of the corporation; the maintenance and defense of its existence and rights; the augmentation of its strength and resources; the protection of its citizens in its rights. We all know what education is, and what it has done for this country, and it would seem as though we didn't require the decision of any court to inform us of the fact that the maintenance of the public schools is most conducive to the general welfare of the city in every way, not only to the preservation of its peace and prosperity, to the development of its strength and resources, but even to the very maintenance of its existence."

Secretary Sherman has been before the Investigating Committee at last and said that he never wrote that Andersen letter. With his other testimonies he introduces some correspondence that passed between himself and Governor Hayes when he was down in Louisiana looking after the election returns in 1876. Here are two sentences from his letter to Hayes: "We are in good hopes and spirit, not wishing to return in your favor unless it is clear that it ought to be so, and not willing to be cheated out of it or to be 'bulldozed' or intimidated. The truth is palpable that you ought to have the vote of Louisiana, and we believe you will have it by an honest and fair return according to the letter and spirit of the law of Louisiana." And here is Mr. Hayes' letter in reply: "MY DEAR SIR:—I am greatly obliged for your letter of the 23d, (Nov., 1876.) You feel, I am sure, as I do about this whole business. A fair election would have given us about forty Electoral votes at the South—at least that many. But we are not to allow our friends to defeat one outrage and fraud by another. There must be nothing crooked on our part. Let Mr. Tilden have the place by violence, intimidation and fraud rather than undertake to prevent it by means that will not bear the severest scrutiny. I appreciate the work done by the Republicans who have gone South, and am especially proud of the acknowledged honorable conduct of those from Ohio. The Democrats made a mistake in sending so many ex-Republicans. New converts are proverbially bitter and unfair toward those they have recently left. I trust you will soon reach the end of the work, and be able to return in health and safety. Sincerely yours."

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